

THE
THIRD COMMANDMENT;
AN
ESSAY
Tending to prove that
PERJURY
Deserves not only the
PILLORY,
But a much severer Punishment.

OCCASIONED
By a Reflection on the heinous sin and extream mischiefs of
Perjury, and the great Confusion into which this King-
dom and Church of *England* have been lately brought
by false

OATHES.

*What Reward shall be given or done unto her, Or how false Tongue?
even mighty and sharp Arrows, with her burning Coles* Psal. 120.
3, 4.

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PERJURY

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SECTION I.

GOD who Created Man, and therefore best knew what was convenient for him, declared it was not good for him to be alone, for being made a Sociable Creature, he could not enjoy himself without the comfort and assistance of that Society, Conversation, and Commerce, which could be found only among those of his own Intelligence and Order; which gave both occasion and original to all communities, whether the greater Bodies of distinct Nations and Kingdoms, or the smaller Societies, of which, as of so many Members, they were particularly Composed. Now for the continuance and preservation of these, which could not be effected without regulation and good Government, Authority was set up, and Laws enacted. For without some Superiour Power, by whose pleasure and Command the limits of all Collective Bodies should be guided and determined in all things relating to the publick Good, no Kingdom could be establish'd, since if it was no bodies business to obey, but that every one were left at liberty to act according to his own sentiments or humor, it would always be, as once it was when there was no King in Israel, every one would do what was right in his own eyes, that is, endeavour to promote his own interest, and so from the clashing and interfering of ones advantage with anothers, would proceed abundance of disorder and confusion, the same

and

and ruine of establishment. This having made Authority absolutely necessary, it was next convenient, that it should be confirm'd and settled by such Sanctions as might enjoyn obedience to it, and enable it to punish every breach of its Commands according to the quality of the offence: To which end, all violation of it was strictly prohibited; and that under a Penalty to be inflicted on the Offenders; all contempt of Legal Authority being an injury to the publick, to which accrue far greater benefits by its establishment and security, than to the persons who are invested with it. Now power being thus erected, its business was to make good and wholsome Laws for the benefit of that Body, or community, over which it had the presidence.

And those Laws did consist either in enjoining the performance of such Offices as did tend to the advancement of the publick welfare and prosperity, or in restraining the Commission of all such evils and enormities by which it might be injured or obstructed. And these were still more general or particular, as they had relation either to the grand concerns of all, or to the private affairs of particular Men, immediately (for even they were medially the publick Interest, which must necessarily suffer in the loss or prejudice of any of its Members) which upon their promulgation became obligatory to every individual person, by a just observation of which he did contribute as far as in him lay, to promote the general good.

But the stubborn and refractory tempers of some Men, the insatiate avaritious humour of others, and the too general proclivity of all to Transgress the most wholsome Laws, and to commit the greatest outrages
and

and villanies, prevailing too often with them, to condemn Authority, to Invade their Neighbours Right, or by other unjust and abominable practices, to incur the censure of the Law; and because, though they do not blush at the Guilt, yet they fear the punishment of their Crime: And therefore, manage their designs with all the closeness of contrivance, and secrecy of execution, and are not likely to be brought under the cognisance of the Law, unless some of honest Principles than themselves, who either having been made privy to the contrivance, on the account of assistance, or coming to understand the Roguery by some other means, discover and accuse them.

Therefore the use of Witnesses became absolutely necessary for the confirmation of all such matters of Fact, which of themselves were not manifestly evident and apparent. For without the testimony of sufficient Witnesses, no Offenders could be either discover'd or Convicted, but such who were so unhappy as to be taken in the Fact. And how shall they be punish'd, unless they are discover'd and their crimes fully proved against them? for though the heinousness of some Offences makes the very design of them punishable by the Law, yet no scrutiny, no reach of Mans can find out that design, till it has discover'd it self by some overt act, and even then the certainty of that must be confirm'd by Witnesses. So that no suspicion of a Crime, though perpetrated, and much less of a bare intention, can bring it under the penalty of the Law. And since Men are not bound to accuse themselves, neither can it be hoped they should be so conscientious as not to deny the villanies they made no scruple to design

designor act; they must escape unpunish'd, and live to do further mischief, unless restrain'd in time, by executing the Sentence of the Law upon them, which cannot be done but upon evident Conviction. So that unless by the help and means of Witnesses, the Law could not have its due course, the Magistrate could not tell how to exercise his power, the Guilty should oftentimes escape punishment, and good Subjects and honest Men, say Authority it self would be notoriously abused and injur'd beyond all possibility of reparation for past, or security from future wrong and suffering.

SECTION II.

THe use of Witnesses being so necessary, and the benefits thereof so signal, it was requisite that care should next be taken to preserve the design in its primitive excellence, since by the wickedness of Men it might be abused and perverted to the ruine and destruction of what it was intended to preserve, a false testimony being so much more prejudicial than want of Evidence, by how much it is better to let the guilty scape, than to condemn the innocent, the latter not only robbing the Commonwealth of a good Member, but plunging it in a great error in inflicting punishment where it was not deserved, and so in some sence, turning its Sword upon it self.

And therefore when the Almighty by the holy fancies of his Law, had contrived as well for his peoples

peoples welfare, as for his own Honour he was precisely careful, in regulating the institution of Witnesses in judgment, as a concern of great importance to procure it.

And to prevent all falshood, which might proceed either from the Prejudices of Men one to another, or from self-ends and interests, or other corrupt and wicked inclinations, God has bound all thole who appear to give evidence in judgment, by the Religion of an Oath, not to bear false Witness, and the supervening Laws especially of this Kindom, have obliged them to deliver the truth without aggravation, or diminution, of any thing material in it, or any mixture of falsehood or deceit.

Now if any part of piety will prevail upon Men to be just and true in their testimonies, it must be the Religion of an Oath, which has been ever accounted by all Men, even the very Heathens themselves, a very great point of Religious Worship, and therefore the *Pythagoreans* placed the injunction of Reverencing an Oath next to the precept of Worshipping the Gods.

And *Hierocles* in his Comment on *Pythagoras's* Golden Verses, tells us, that an Oath is the very observance of the Divine Laws, by which all things are obliged and suited to God the Creator, the design of their Creation being to know him. Some of which, by adhering constantly to him, do reverence it, but others by departing from him, become guilty of an impious violation of it. And again, the Sanctity and Religion of an Oath is very agreeable to the Honour of God, it being an inseparable concomitant of Piety. And accordingly the *Grecians* believed a Man that was

conscientious in his Oath, to be so really Religious, that they commonly used the word *εὐνομῶ* for *εὐσεβῶ*, and when they would express a wicked Man most significantly, they used the word *εὐνομῶ*, implying a false Swearer to be the worst of Men, and to deserve the severest punishments of the Gods, supposing among other plagues, that the Furies came to torment them every fifth day, according to *Hesiod*.

And the better to deter Men from the heinousness of Perjury, they set up an Image of *Jupiter* in the most formidable posture they could invent, ready as it were to discharge his Thunderbolts on the heads of Perjurers. And it was a usual custom with them when they took an Oath, to stand upon the genitals of a Goat, a Ram, and a Bull, intimating an imprecation in case they forswore themselves, that their House, themselves, and their Posterity might be quite extirpated; and it was common in the Mouths of many other Heathens, that *juris jarandi contempta Religio satis Deum habet ultorem*, esteeming the Sanctity of an Oath so prime a part of Religion, that the violation of it could never escape unpunish'd. And unless we are worse than Heathens, we must needs reverence the Religion of an Oath, since we find it expressly enjoyn'd by God himself as part of his Divine Worship. *Thou shalt fear the Lord thy God, and serve him, and Swear by his Name.* *Dmt. 6. 13.*

And again, *Thou shalt Swear the Lord Liveth in Truth, in Judgment, and in Righteousness, and the Nations shall bless themselves in him, and in him shall they Glory.* *Jer. 4. 2.* And God Swore by himself to *Abraham*, which the Apostle insists on to confirm us of the certainty of his performance, from the Great Religion of an Oath, which being

being design'd for confirmation, as he there tells us, *God Heb. 6. 16,*
therefore willing more abundantly to shew unto the heirs of
promise the immutability of his counsel, confirmed it by an
Oath. That by two immutable things wherein it was
 impossible for God to ly, (*viz.* his word and his Oath,
 which because he could Swear by no greater, he Swore
 by himself) we might have a strong consolation, who
 have fled for Refuge, to lay hold upon the hope set be-
 fore us: An Oath being as well the end of all doubting,
 as of all strife. In which word the Apostle alludes to the
 custom among the *Jews* in hearing and determining
 Causes, wherein after the admission followed the con-
 firmation of the complaint, which was to be done by
 Oath; the Religion of which being so Sacred as
 to be thought inviolable, it was made the ultimate
 confirmation to sway the Judges Sentence, and con-
 clude the strife. And since so great stress is laid upon
 the Religion of an Oath, it is very fitly made a part of
 Religious Worship, because the invocation of Gods
 Name is an acknowledging him a Witness of the
 truth of what we speak, and a revenger of the false-
 hood; and therefore an Oath is defined to be a Reli-
 gious affirmation, wherein God is either expressly or
 tacitly call'd to Witness to the truth of the thing
 affirm'd, and to punish the Perjury; and therefore, no-
 thing can be more binding to the consciences of Men
 than an Oath, and nothing consequently deserves se-
 verer punishment than the violation of it. That being
 expressly forbid by God in the Third and Ninth Com-
 mandments, but chiefly in the Third, and that under
 a penalty too. For that the words of taking Gods
 Name in Vain, are especially meant of false Swearing,

ibid.

is the consent of all expositors, and agreeable to the sense of several expressions of this kind, as to *lift up the Soul to Vanity*, by which is meant, as appears by the following words, to Swear falsely.

And to deter Men from this wickedness, God has declar'd that he will *not hold them guiltless that take his Name in vain*, which way of speaking is a *pejorative* or a *mitis*, a usual *Hebraism*, where in the bare negative something greater is affirm'd implicitly, and by he will *not hold him guiltless*, is meant, he will severely punish him; guilt being the necessary obligation to punishment.

And we have some particular account of the kind of punishment inflicted on Perjurers in the fifth of Zechary, where 'tis described by a *lying Roll*, which 'tis said shall enter into the House of him that Swareth falsely, and it shall remain in the midst thereof, till it consume it, with the Timber and the Stones thereof; and we shall confess this but a reasonable punishment, when we consider that what we deliver upon Oath is Gods Testimony, as it were; and therefore if we falsify in it, he is obliged in Vindication of his own Honour, to discover and revenge it, which we find he had done upon the Jewish Nation by that complaint of the Prophet. *Because of Swearing the Land mourneth, and the pleasant places of the wilderness are dried up.* Now that we may avoid the guilt, and consequently the punishment of this impiety, that threefold hedge was set about our Oathes, which I before mentioned, of Swearing in *truth*, justice, and in *judgment*. Now *truth* is defined to be a virtue which prudently observes an agreement of our words with the things which they express,

express, or with our conceptions of those things, the first of which is Logical, the later ethical or moral truth. Now falshood being nothing else but a contrariety to truth, if our words disagree with the things which we express, or with our conceptions of them, we are guilty of falshood, which by our asserting them with an Oath, becomes flat Perjury, a Breach of the Third and Ninth Commandments, a violation of the Religion of an Oath, and lastly brings us under the punishment due to that impiety.

SECTION III.

YET notwithstanding the Religion of an Oath is so Sacred, and the danger of contemning it so great; yet there are too many Men, who because they have no sense of Religion, nor yet any apprehension of the Wrath of God; because it is not immediately and formally executed upon Transgressors, because they are not choakt with their lies in their Mouths, dare impiously disgorge such legends of Perjuries against their Neighbours, to the ruine of their Persons or Estates, as might almost suffice, if not to depopulate the Universe, yet at least to turn Mankind a begging; for as for vengeance from above, they look on that at a vast distance, and suspend the thoughts, as Heaven does the execution of it. And what then can deter them

them from the villany? alas the greatest punishment our Laws inflict will be very insignificant, they will no more fear a Pillory, than Crows a Man of Clouts, and the better they are acquainted with it, the less they will regard it, since familiarity still administers occasion for contempt. And indeed what has a Pillory formidable in it? if an uneasy posture for a time, a being exposed to the derision and reproaches of the Multitude, and perhaps the enduring a little pelting with rotten Eggs and Turnips, or that which is the *summum jus* (though so far from *summa injuria*, that 'tis *vix supplicium*) the loss of one or both the Ears be all, what can that signifie to him, who when he first ventur'd on his Perjuries, hardned himself with resolutions to endure heroickly whatever inconveniences should attend them, and perhaps believes the Multitude will value him the more, as he does himself, for daring to provoke and contemn Authority. But suppose they turn him into *Ridicule*, can we reasonably believe that he who without a blush could boldly assert a Lie in the presence of a Court of Judicature, where the Reverence of the Judges must strike an awe into any but a hardned Sinner, should hang down his head, or be out of Countenance to be seen by the Rabble; or that he could want Language wherewith to retort their jibes and taunts, to give them a *Rowland* for their *Oliver*, as the Latin Proverb has it, and indeed more suitable to the persons, *Calcantes recalcitrare asinos*; he I say, whose common use it was to talk scurrilously of Prelates, slyly of Princes, and civilly of no Man: Or what will he value an uneasy posture, or a little knocking, for that Offence whereby he has

grati-

gratified his Ambition or revenge; and shall outlive his Punishment to enjoy the benefit of his Villany? or may we not believe that he will thrust his head into the wood, as eagerly as *Scævola* did his hand into the flame, because he mist of his design, and had not done something wickeder to deserve it? And then for his Ears he will part with them as readily as *Midas* did with his, provided he may keep the abominable price of his mercenary Perjured Tongue: For *quid salvis infamia Nummis?* what will he value the disgrace of losing his ears who has Money enough to purchase him a Periwigg? and perhaps at that rate had sold them for above their value.

SECTION IV.

SECTION IV.

C Rimes which are heinous in themselves, as both
 hateful and pernicious, require abundance of
 care and diligence to prevent the commission of
 them, which must be done by extraordinary means,
 and the punishments inflicted on them must be suited to
 their nature and quality, because too slight a penalty
 will be ineffectual to hinder the perpetration of them;
 and defective in punishing it. Now Perjury simply
 considered (if it were possible to abstract it from those
 other evils that are its necessary concomitants) is a sin
 of a very deep dye, of a very deform'd and loathsome
 Visage, it being one of the most insolent affronts and
 insufferable provocations that can be offer'd to the
 Majesty of God. But further it is a grand imposer on
 the belief of Men, an Imposture that cheats them
 of it, and possesses them with a credulity to receive
 the most abominable falsehoods for *sybilline* Oracles,
 truths almost as sacred as the Gospel. And impositions
 are things most odious to all Men, because the perspi-
 cacity of their judgment is baffled by them, and their
 discretion brought in question. Add to this, that in
 judicial proceedings the Judge is oblig'd to give Sen-
 tence *Secundum Allegata & probata*, otherwise Justice
 cannot be preserv'd, and the suspicion of Perjury in an
 Evidence is not enough to invalidate his Testimony,
 or to hinder the course of Justice which still goes by
 its right measures, though it passes Sentence on an
 Inno-

Innocent for being Convict according to Law (that is by the concurrent testimony of a competent number of Witnesses, who are not manifestly discover'd to have Sworn falsely) he is become guilty in Law; and though he appears innocent to the Judg. according to his speculative knowledge as he apprehends the matter of Fact, yet according to his practical knowledge, as he is Judge of matter of Law, he must condemn him, and the case is the same with Jurymen, (though our late *Ignoramus* Casuists were of another opinion.) And though this is *malum per accidens*, yet it is not *malum per se*, in reference to either Judg or Jury; but however here is a preventing of Justice, and the design of the institution of Courts of Judicature, the business of Judges being to execute Justice and Judgment; that is to protect the Innocent from wrong and oppression, by breaking the Jaws of the wicked, and plucking the spoil out of his Mouth, and to punish the evil-doers, being a *terror* to them; and this can be done but two ways, *per scrutinium aut per testi*, *Job. 19. 17* *Rom. 13. 3.* now a false Witness hinders all farther scrutiny, by confidently asserting matters of Fact, and leaves the party accus'd defenceless, in positively charging him with a Crime, and Swearing it against him, which is all the Evidence that can be required in matters of uncertainty, and by this means it happens that *dat veniam Corvis, vexat censura Columbes.* 4.

But Perjury is never unaccompanied with the sin of injustice and uncharitableness, as will be evident if we consider Justice, whether positive or negative, whether the rendering to every one his due, or the ab-

staining from offering him any injury or charity, as it is the doing him all good Offices which his circumstances require, or our ability will allow us to perform.

For no Man wilfully perjures himself, but either on the account of Interests or Revenge; I mean in matters of controversie between Man and Man, and the person against whom he Swears must necessarily be endammag'd by the falseness of the Oath, which argues the right to be on his side (or else there had been no occasion to have recourse to Perjury) but at the same time invades his Property, and by a kind of secret Violence forces it from him; and therefore our Blessed Lord very fitly comprehends the deeds that spring from injustice, in a word, which signifies a sort of hostile way of infesting. Now we may easily find the particular instances of injustice, if we consider that all injuries offer'd to others, affect either their *bona externa*, vel *Corpus*: Under the first are contain'd their Credits and Estates, under the second their Liberties and their Lives. Now those parts of injustice done to their Credits are all those injuries by which their Reputation is lessened and impair'd, and of this kind are contumely, contempt and calumny, all which, but calumny especially, wait on a false Testimony, wherein our Neighbours Credit is concern'd for the Crime objected so, is a reproach and defamation, as well as the false assertion of it is Perjury.

And this in its least injurious circumstance is a great injustice. For a good Name is better than precious Oynement: it perfumes the mention of the person that enjoys

enjoys it, and makes it venerable or delightful; it vindicates him from the corruption of the Grave, and of oblivion, and preserves his memory better than Egyptian Gums and Pyramids. *'Tis that upon which* Pro. 13.30 *every good Man values himself, and by which he deserves to be recommended to the esteem of others.* 'Tis of an unctuous quality, 'tis spreading and diffusive, and if there are any infirmities in its owner, though it will not mingle with them, yet 'twill kindly swim above and cover them. This is that which is the poor Mans wealth, the Man of Trades security, the just Mans merit, and the great Mans Honour; and the sin of Robbing them of this must sure be as unattonable, as their loss irreparable.

Nor is that Perjury which wrongs a Man in his Estate, without deceit and theft for its attendants; nor is it less guilty than the Thief, who either slyly picks his Pocket, or takes his Purse by violence.

But though the sin of Perjury be so heinous in these particulars, there are yet degrees of it beyond these for impious and injurious Villany, those that strike at a Mans Person, by accusing him of such Crimes as deserve stripes and Imprisonment, or such to which a capital Punishment is decreed; and so take away his Life, or to speak properly Murder him. Murder being a willful and deliberate taking away a Mans Life irregularly. Now that person who by a false Oath exposes a Man so to the censure of the Law, as that it takes away his Life, is as guilty of Murder as of Perjury: For considering that he must either have been stubborn'd, or led thereto by his own malicious inclina-

tion; it is clear he acted willfully, and then that his passion was not antecedent, but consequent to his will; and that he acted deliberately will appear from the consideration, that when a false Oath is brought to take away a Mans Life, there must have been a scene laid and a contrivance how to manage the design, to varnish it with a shew of truth, and Guild the Lie with such plausible circumstances as to make it easily swallowed; and this will require deliberation and time to contrive and bring about, and can therefore by no means be ascribed to Passion, which is but *brevis furor*, but is flat malice preposs'd; the second circumstance that makes killing Murther. And then that such a Mans Life is taken irregularly by the false accuser, will be undeniable; for though the Law passes the Sentence of Death upon him that is not in the fault, neither does it injure him, for that finds him Guilty, it does not make him so; and that very Law which takes away his Life, was perhaps made for the preservation of it, as suppose a Man falsely accus'd of Murther, and the Crime so proved against him, that Sentence which punishes the injury which he is suppos'd to have done, was intended for his defence against that which he really suffers, and 'tis not the Law but the false accuser, that takes away the Life of the Innocent.

The violations of the Sword of Justice are ever regular and incessant; and who ever dares presumptuously approach within the limits of its motion, does deservedly perish by them; But he who is violently bound and thrown upon its Point, cannot complain

plain of Justice, which alters not its course, but must accuse the violence that exposed him to the danger, and he that renders an innocent Man so obnoxious to the Law, as that it takes away his Life, is no less guilty of the Murder than the Monkey was of stealing the Chestnuts (a pardonable comparison) though the Cats Paw was made the unlucky Instrument. And how great an Injustice this is, how vast a damage beyond all possibility of Reparation, I appeal to all that have Lives to lose, and are not weary of them. Life is the sweetest and best of all enjoyments, 'tis that for whose preservation and delight all other worldly goods become desirable. So that 'twas a grand truth, though deliver'd by the Father of Lies, *that all that a Man had he would part with* Job. 2. 4. *for his Life.* He that robs me of my Goods may make me Restitution, he that mutilates any part of my Body, may give me tolerable satisfaction, but he that takes my Life, destroys all means of compensation.

Nay he robs me when I am dead, and strips me of the greatest Ornament of my Funeral.

~~I mean that~~ Under pity and compassion which is usually bestow'd by the charity of all good persons, on those who perish by the hands of other Assassins, for if his Testimony is credited, as it must be ere he can take my Life, it blasts all opinion of my innocence, and renders my suffering deserved, so that instead of commiserating my ruine, Men rejoyce and Triumph at it, and I am lead to death with shouts and acclamations, and carried

to my Grave unpitied, unlamented: So that those humane Offices which even Barbarians would vouchsafe me, if under other circumstances, are more than shame and detestation, will permit the meanest of my Relations to perform. And did this malice leave me at the Grave, it would yet be kind; but alas it persecutes its rage in the ruins and disgrace of my surviving offspring, whom it will allow to inherit nothing of their Father but his infamy, to derive nothing from him besides a despicable and unhappy being.

of my Body, may give me tolerable satisfaction, but the destruction of my Life, destroys all means of consolation.

Now he tells me when I am dead, and I am

use of the greatest Ornament of my Funeral.

SECTION IV.

is usually followed by the charity of all good

persons, on those who perform the duty of charity.

All things, for his Testimony, are ready.

it must be given he can take my Life, in doing

opinion of the innocence, and under my blessing

believed; so that the end of communicating my

then receives and triumphs in it, and I am

death with shame and mourning, will cause

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SECTION V.

NOW having waited on the Perjuror through the several circumstances of his villany, it will not be just to leave him till we bring him to his punishment. But alas! how contemptible in regard of the person, how easy in respect of his desert, and how unsuitable to the offence! Can a Pillory be sufficient to punish the contempt of God, the violation of the Religion of an Oath, the perverting Justice, and disappointing the excellent design of wholesome Laws? Surely if our zeal for God, and our concern for Religion, were but as deeply settled in our hearts, as 'tis often, in our mouths, we should think of Reforming this impiety by some studied punishment suitable to it; rather than of unbinding the Government, and altering the succession. But if that do not prevail with us, methinks the interest of so great an Idol, the *Diana* we so adore, Our Liberties and Properties, should set our invention to work, to find out such a severe and exquisite way of tormenting Perjurors, that should deter the most audacious Villains from invading them by that.

Shall the miserable wretch, that to satisfy his Hunger, to cover his nakedness, or to relieve his Family, robs us but of one of the most inconsiderable of our Beasts, be hurried to the Gallows, and end his unhappy days with a Reproachful Death; while

that Man that by Perjury steals our Reputation, or defrauds us of our Estates, and brings us and our posterity to beggery, lives, and lives to applaud himself, and Triumph in his successful Villany, which at the under rate of a little inconvenience, brings him pleasure and profit in abundance. Shall he live to trample and insult over the Graves of those unhappy wretches, whom his Perjur'd Tongue has brought untimely thither? Shall he whose hands have been unfortunately stain'd in a single Murder, be justly ~~Sentence~~ ^{Sentence} to a Halber, while the whose Tongue's Red in the blood of Innocents, has the use of it still indoged him, and perhaps may be imploied in farther mischief, till it has got a deeper tincture. We know that a Land where Murder is committed, is said to be defiled with blood, and no lustration will suffice to cleanse it, but are taken from the Homicide, that blood justly shed, may expiate the guilt of spilling Blood unjustly. How then should any one whose Tongue has been whetted like a Sword, and whose words have been Spears and Arrows to pierce into the hearts of his inoffensive Neighbours, find gentler usage at the hands of Justice? It was once the Almighty's ordinance, that he who was a *falsa witness*, and had testified falsely against his Brother, the Judges of the Land should do unto him, as he thought so have done to his Brother: so then, they should put the evil from them, and others that remain'd should hear and fear, and thenceforth commit no more such Wickedness: Where we find the punishment suited to the quality of the injury, and that not only upon the perpetration but the

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blind and T. y. f. e. l. a. n. d. a. s. e. l. l. o. m. i. t. i. b. s. n. o. m. i. n. o. s.
the very intention of the mischief, not only according
to what he had done, but as well according to
what he thought to have done against his Brother.
And here God is pleas'd to give them reasons for this
injunction; first that they may free themselves from
the guilt of the sin committed; by discovering their
abhorrence and detestation of it, which their con-
nivence or too mild a punishment would have laid at
their doors deservedly: And then that they might se-
cure themselves from the suffering by the like attempts,
and by the terror of the punishment, frighten others
from the foulness of the Crime.

And when are Medicines most seasonably applica-
ble, but when Distempers are most raging? have we
not had but too much cause to fear that Perjury has
lately play'd the Tyrant here among us, that some
profligate malicious Villains have lately taken up the
resolution of those in the *Psalmist*, that their Tongues
were their own; and that no one should be Lord over
them, but with them they would prevail, and so
boastful, so ungovernable was the rage of their per-
nicious breath, that it bore down all before it; for
how alas! could weaker and inferior Trees resist its
fury, when the second Glory of our Forrest was almost
torn up by the Roots, and driven from that station
in which all the Sacred Laws of Heaven had made his
 abode; in which the Royal Cedar was forced a
 witness of his own violence? Are if ever evil
spirits flew about in disturbances, there were Legions
in this, which rais'd the Tempest to such a sawcy in-
solence, that it almost levell'd Palaces, and blew the
common

Oates's
Narrat.
Parag. 11-

common't dirt into the eyes of Majesty. Thus, while the Triumphant Whirlwind drove about in state, no posture could escape it but prostration, neither was any thing impossible to its power. This blew a vast number of Arms through the Air invisible, and lodged them somewhere on the *West* Coasts, so securely, that they never were seen or heard of since; they in exchange brought Evidences thence, that were much the more Murdering Instruments, fellows that were as nimble at discovering Plots, as tripping over bogges, though not fitter to be trusted with a secret than with a Purse of Gold; but as a Citizens Breath on a Juglers Book, that blowing upon flowers turns them into horns, so no sooner the Gentlemen were come into a better Air, but by a kind of Anti-legerdemain, *Præsto* Teige wasturn'd into a Captain, and dermolt from an ignorant debauch'd Fryer, became a Learned and Pious *True blew Protestant*.

But whether do I go for instances, what need I ramble o're the Seas, as if I wanted Evidences of this sad truth, since even our Paradise has not been without its Serpents, Vermin that saith would have seduc'd the Multitude to Rebellion; possessing them that their Liberty was restrain'd, because they were not allow'd to interpose in the management of State affairs, and that if they did once taste of that forbidden Fruit, they should become as Gods, though indeed 'twas impossible for any thing to make them capable of discerning good and evil: And where these projects fail'd, have seduced Satan in another shape, and turn'd Accusers, in which

they

[14]
they had like to have been so unhappily successful, as to have Banish'd Monarchy, and Write a second *exit* over it.

For they so far prevailed on the easie and unthinking croud, as to possess them with a belief, that even his Sacred Majesty was consenting to his own Destruction; and that that Prince who has all the Legal pretension to the Succession, should yet through a strong affection to Popery, conspire to bring in a Forreign Power, and deprive himself of his Right, to establish a Religion, which nothing but their incoherent and contradicting Testimonies have shewn him to have embraced or favoured.

And though the utter extirpation of the Family of the *STUARTS* was pretended and affirmed by them to be the grand design and business of the Papists: And though *His Royal Highness's* good inclination to them was uncertain, and that they were resolv'd in case he should prove *slippery*, to have his *Passport* ready; and though the Fathers of *St. Omers* did write to those in *England* to Prosecute the design in taking away the King; and if *His R. H.* should not comply with them, (which it seems they doubted) to dispatch him too; and that because they fear'd that never any of the *STUARTS* were Men for the effecting their end and purposes; and though the Answer to the Letter, inform'd the Fathers at *St. Omers*, that if they should intimate their designs and purposes to the *D.* they might not only be frustrated of their design, but also might lose his favour: And though *White alias whitebread*, told *Asbby*, in the hearing of *Oates* at

*Noble
Peers
Speech.*

*See Oates's
Narr in Fo-
lio. Para-
graphs 13,
60.*

Par 16.

Par 23.

Par 24.

Par 29.

St. *Owens* afterwards, that if the Duke should set his face in the least measure to follow his Brothers, *Owens* his Passport was made to lay him to sleep. And though it was affirm'd by *Keim*, one of no small knowledge and employment in the Plot, that the Duke was not the strength of their trust, for they had another way to effect the setting up the *Catholic Religion*, for when they had destroy'd the King, they had a List of Twenty Thousand *Catholicks* in *London* that were substantial persons, and fit for Arms, and that would rise in 24 hours time and less: And if *JAMES* did not comply with them, so Pot he must go also.

And though it was abundantly improbable, that the Duke should comply to introduce the *Popes* Authority in *England*, or that the *Pope* should hope to encourage him thereto, by Entailing himself to the Kingdoms of *England* and *Ireland*, or that the *Papists* should engage him on their side, by setting up pretended false Titles to the Succession of the Crown, which must necessarily interfere with his presumptive Right: Notwithstanding all these improbabilities, their Perjuries so far prevail'd to procure it to be resolved *namine contradicente*, that the D. of *T.* being a *Papist*, and his hopes of coming to the Crown such, had given the greatest encouragement to the Conspiracy, and designs of the *Papists* against the King and the Protestant Religion, upon which wise resolve was grounded the detestable Bill of Exclusion, which if not happily thrown out by Men of such principles and Religion, as assur'd them that no pretence whatever could justify the Robbing Princes of their Right, though

Par. 6. later part.

Cates's
breviat of
the Plot
after his
Narrative.
Pag. 63.

Eag. 67.

though but presumptive, had proved a readier way to introduce Popery (if not something worse) than to keep it out. For what would have made better way for the than Titles of false pretenders to make place, than the removing him, whose Right to the Succession was unquestionable.

No longer then let us indure to be abused, and be wheedled into an unconsidering credulity by the imposition of such dam'd Impostors, who impudently assert things so near impossible for truth, that it is much they did not suggest the last great Plague in London to be the effect of some contrivance and design.

No longer let us continue in the errors into which their Oaths and Narratives have led us, nor be more scrupulous to believe the real villany of their practices, than we were to credit the pretended truth of their discoveries.

No longer let us applaud and celebrate them for the *Saviours of our Nations*, who like the Jewish zelots make it their whole design to ruine all who are not as Seditious as themselves, and whose whole imployment is to be pragmatical busie-bodies in other Mens matters and concerns; and therein manifest themselves to be of a temper quite different from the *Psalmist*, who urges it as an instance that his *Heart is not haughty, nor his eyes lofty, that he does not exercise himself in great matters or things to high for him*, beyond the Sphere of his Capacity. Psal 131.

And when we find such Criminals expos'd, let us admire the Justice of Heaven in detecting them, and let us be assisting to the Justice of the Law in punishing them,

them; and let our earnest wishes and endeavours
never be wanting, that when an opportunity shall
be hereafter offer'd, the punishment of Perjury may
be suited to the heinousness of the Crime. And then
the Mouths of Lyars shall be stopped, truth shall flourish
on the Earth: and Righteousness shall look down from
Heaven.

Psal. 63,

11.

Psal. 85,

11.

Psal. 101,

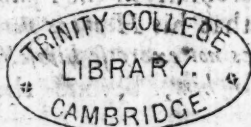
7.

Rev. 21.

27.

And then our Kingdom shall have a near resem-
blance to that above, when whosoever telleth or
maketh a Lie, shall by its wholesome Laws be driven
from it, and the World.

F I N I S.



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